Basil, Saint, Bishop of Caesarea, ca. 3[illegible]
Hexaemeron. Syriac [illegible]

CORPUS
SCRIPTORUM CHRISTIANORUM ORIENTALIUM
EDITUM CONSILIO
UNIVERSITATIS CATHOLICAE AMERICAE
ET UNIVERSITATIS CATHOLICAE LOVANIENSIS

Vol. 551

SCRIPTORES SYRI
TOMUS 223

THE SYRIAC VERSION OF THE HEXAEMERON BY BASIL OF CAESAREA

TRANSLATED BY

ROBERT W. THOMSON

LOVANII
IN AEDIBUS PEETERS
1995

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ISSN 0070-0452
ISBN 2-87723-197-6
ISBN 90-6831-705-9
D. 1995/0602/54

Imprimerie Orientaliste, s.p.r.l., Louvain (Belgique)

INTRODUCTION

The textual value of the oriental versions of the *Hexaemeron* has received a bad press.[1] Yet since the earliest Syriac manuscript goes back to the fifth century, the Syriac rendering can shed some light on the state of the Greek text at an earlier date than any of the Greek witnesses. It is true that some Syriac translations show tendentious changes, which have to be discounted in the preparation of a critical edition of the Greek[2] — though such alterations may be of great significance for the views of the Syrian community using such a version.[3] It was, however, with no particular view to either the vagaries of the Syriac or the state of the Greek that I was first prompted to the present undertaking.

When investigating the views about the natural world of Vardan Arewelc'i, the thirteenth century Armenian author of biblical commentaries and a chronicle, I naturally turned to a number of texts relevant to the subject which were available in Armenian versions and which might have been used by Vardan.[4] These included the *Hexaemeron* by Basil, of which the earliest surviving Armenian manuscript dates to 1187 and at least three more to the 13th century.[5] The *Hexaemeron* was a popular text in Armenia, whose influence has been studied recently by Kim

[1] D. AMAND DE MENDIETTA, *Basile de Césarée: la tradition manuscrite directe des neuf homélies sur l'Hexaéméron* (TU 123), Berlin 1980, 4-5.

[2] Some Syriac versions are themselves translations of altered Greek texts, a notable example being the text of the tendentious Short Recension of the *De Incarnatione* by St. Athanasius in Vatican, Syriac 104; see R.W. THOMSON, *Athanasius: Contra Gentes and De Incarnatione*, Oxford 1971, xxiv-xxx. For specific changes in the Syriac see R.W. THOMSON, "Some Remarks on the Syriac Version of Athanasius' *De Incarnatione*," *Le Muséon* 77 (1964), 17-28. Tendentious changes in the Armenian version are noted in R.W. THOMSON, "The Transformation of Athanasius in Armenian Theology," *Le Muséon* 78 (1965), 47-69.

[3] For examples in Athanasian texts see R.W. THOMSON, "An Eighth Century Melkite Colophon from Edessa," *Journal of Theological Studies* 13 (1962), 249-258, and "The Text of the Syriac Athanasian Corpus," *Biblical and Patristic Studies in Memory of Robert Pierce Casey*, ed. J.N. BIRDSALL and R.W. THOMSON, Freiburg 1963, 250-264.

[4] R.W. THOMSON, "A Medieval Armenian View of the Physical World: The Cosmology of Vardan Arewelc'i in his Chronicle," *Revue des études arméniennes*, 23 (1992-93), 153-170; for a translation of the Chronicle with commentary see R.W. THOMSON, "The Historical Compilation of Vardan Arewelc'i," *Dumbarton Oaks Papers* 43 (1989), 125-226.

[5] *Barseł Kesarac'i: Yałags vec'awreay araroč'ut'ean*, ed. K. MURADYAN, Erevan 1984, xxv-xxxiv.

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Muradyan.[6] But when I compared the Armenian text with the Greek, wishing to check the meaning of certain expressions, I was struck by the surprising discrepancies between the two. My experience with Armenian translations — with the versions of works by St. Athanasius, for example — had been that Armenian versions were generally faithful to the Greek, though some in a far more literal manner than others. Such a divergent, rewritten version as that of the *Hexaemeron* seemed most anomalous.

A brief review of previous literature on the Armenian version[7] immediately drew my attention to the debate over its origin. Was it made from the Greek, as Muradyan believed, or from a Syriac rendering? The demonstration of the latter theory by Levon Ter-Petrosyan is undeniable.[8] But he had had access only to the text of Homilies 8 and 9 in BL Add. 17143, parts of which are in bad condition. Ter-Petrosyan's proof of a Syriac origin, based on a comparison of several fairly short passages, was convincing. But a further problem remained unanswered.

The Syriac which lay behind the Armenian could explain many of the latter's idiosyncracies and grammatical peculiarities. But had the Armenian translator been faithful to *his* original? In other words, were the divergences of the Armenian from the Greek entirely the responsibility of the Syrian translator, or had the Armenian translator also introduced his own variants? Only an edition of the whole Syriac version could provide a means of answering this question. Needless to add, I trust that this edition of the Syriac text will also be of value to scholars of the textual history of St. Basil's works, as well as to those interested in the impact of patristic works on Syriac literature.

The manuscript evidence for the Syriac version of the *Hexaemeron* is described in the Introduction to the accompanying volume of text. It is surprising that this text was not copied more often; only one more or less complete manuscript is known, plus some shorter extracts. The paraphrastic style of the rendering conforms to Syriac usage,[9] but the

[6] K. MURADYAN, *Barseł Kesarac'in ev nra "Vec'ăwrean" hay matenagrut'yan meǰ*, Erevan 1976.

[7] Conveniently summarised in I.W. DRIESSEN, "Les recueils manuscrits arméniens de saint Basile," *Le Muséon* 66 (1953), 65-95.

[8] L.H. TER-PETROSYAN, "Barseł Kesarac'u *Vec'awreayk'*i hayeren t'argmanut'yan naxorinakĕ," *Patmabanasirakan Handes* 101/102 (1983), 264-278.

[9] Cf. S. BROCK, "Towards a History of Syriac Translation Technique," *Orientalia Christiana Analecta* 221 (1983), 1-14; reprinted in his *Studies in Syriac Christianity* (Variorum), Aldershot 1992.

text is difficult to interpret in several places. Since the surviving Syriac texts all show evidence of corruption, and none of them is the direct ancestor of the Armenian, a comparison of the Greek and Armenian can often demonstrate a likely correction to the Syriac. But I have not attempted here to make explicit comparisons with either the Greek original or the subsequent Armenian rendering. So far as Armenia is concerned, this further evidence of Greek texts coming into the country via Syriac will point again to the importance of her southern neighbour in the formation of Armenian Christian literary traditions.[10]

To translate a translation is always a hazardous undertaking. I have therefore erred on the side of caution, attempting to make sense of the Syriac as such rather than interpreting obscurities in light of the Greek original. This does not lead to an easy flowing English style. Although the Syriac translator greatly expanded his original, he did not necessarily simplify the difficulties. There are several passages where the exact meaning has eluded me. If readers without recourse to Syriac are not puzzled even more frequently, it is due to the insight of Sebastian Brock. His patient help with queries has saved me from several misunderstandings.

Words or phrases in the translation which are enclosed in square brackets [...] are my additions for the sake of sense in English. The references to the biblical text follow the numbering of the Peshitta; and quotations which follow exactly the Peshitta text have been so noted.

Robert W. Thomson
Oxford, January 1995

[10] It is noteworthy that different works of the same author might reach Armenia directly or indirectly. The *Ecclesiastical History* of Eusebius was rendered into Armenian at an early date from the Syriac version, whereas his *Chronicle* was translated directly from the Greek. Likewise Basil's *Hexaemeron* entered Armenia via Syriac, whereas his *Book of Questions* was translated from the Greek. For the latter see G. ULUHOGIAN, *Basilio di Cesarea: Il Libro delle Domande*, CSCO 536/537, Scriptores Armeniaci 19/20, Louvain 1993, vol. 20, xxiv-xxv.

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[f. 87b]

p. 113 | *Seventh Homily on the Six Days*

1 "And God said: Let the waters bring forth reptiles, living breath according to its kind; and let birds fly over the earth across the face of the firmament of heaven according to its kind."[1] After the creation of the luminaries occurred, the waters also now received authority that living creatures should crawl among the animals, that these too might be embellished by those that were created and multiplied among them. So the earth received adornment in itself through the plants which it produced. And heaven also received [the ability] to shine, as if with flowers, through the stars that [were suspended] from it, with the two twin eyes of the majesty of the sun and of the moon, which are linked to each other by the great adornment of their light.

After them the deficiency of the waters now received completion to be embellished by the living creatures that have their origin from them. So a command of their creator was imposed upon them; and zeal prompted the rivers to give life within them; and the seas hastened to be fruitful. As if from a womb of total moisture living creatures sprang forth of all kinds; and the sea travailled to give birth to all kinds in all forms, living creatures that swim. Not the hollows, nor the pools, nor the moisture of mud were immune from that command to swarm with living creatures for the establishment of the world. For frogs and gnats and flies clearly derive their life from there, since what is seen today to exist is testimony of the things that have passed.

All the waters everywhere rapidly carried out the command of their creator, and brought forth species and kinds out of their humidity so that there would be no limit to their number. As from that glorious and ineffable power a rapid command was imposed on the waters, that at once they should produce all living creatures, which should immediately be stirred within them in a short moment, and were multiplying like them within them by procreation.

"So let the waters bring forth living breath according to its kind," that
p. 114 is, | the waters were commanded to produce whatever is living and possesses sensation. For although plants and trees are said to possess life, in so far as their life consists in growth through the nourishment of watering, they are not like living animals which exist with movements of a

[1] Gen. 1.20.

soul and are endowed with feelings of sensation. For that reason he said: "Let the waters bring forth." Everything that is in the waters swims, and its course is conducted in them, and it divides the waters according to its reptile nature even if it drags itself and moves in the substance of the waters. So there are in them living creatures which possess feet, and they have movement and resemble animals on dry land, be they seals or crocodiles which are called lizards, or sea-horses and frogs and crabs. But the saying of scripture first spoke of that species which crawls by swimming. For that reason it said: "Let the waters bring forth."

In this statement of God's of few words, which kind of those that swim in the waters did not come into being, and what were those forms of living creatures which the command of the creator did not bring into existence? Was it the animals that beget similar offspring like themselves, which are seals, and dolphins and rays, and those which are called cartiliginous, with the many which resemble them? Or again those which lay eggs, which are many kinds in their varieties, that is of all fishes, some of them covered with scales on their skins, and some of them speckled in their bodies, and some possessing fins on their sides, with the rest of the many that do not have them?

Now that expression of a brief command was not a voice, but a murmur of a suggestion of the will of God. Who could comprehend the power of that command, or the great meaning which is hidden in it, as to which kinds the sign of its rapidity gave birth? And what mind with due care for its description could investigate the wonder of that command? Perhaps it would be much easier that the waves of the sea be counted, or that the great extent of the mighty waters be contained within the palms of one's hands, than that the commands of God be explained, so great is his rapidity in his works.

| "Let the waters bring forth reptiles." At this command the living p. 115
creatures that are in the depths were stirred [into life]. Some of them are as in herds in their close companionship, and they keep to their flocks as a single tribe. Others are as it were scattered, roaming in the sea. Others, because of the magnitude of their strength dwell alone: these are the great animals called whales, with the rest of the remnant of many fishes whose swarming has no limit. So by this power of the command of God's creativity there came into existence in the creation of the waters the little living creatures with the large ones, in their species and forms.

"Let the waters bring forth." Behold it showed you the nature which befits them and is found in them as their home and moves within them for life; which, if it is removed for a brief while from their breathing

causes their life to perish. For fishes are not able to breathe this air for life, but for death. Just as this air is life for the animals on dry land, so is water the breath of life for those that move in it by swimming. Just as the agents which belong to us draw the air around us into us, namely the porous chamber that is fixed inside us and by which our breathing is constituted through the air which it receives; and exits and entrances are provided and established for the air into us through the passage of the breast, through which our inside receives heat and cold in a mixture that is ejected by us and moves in us — in that same way too those that are within the water, as they breathe, receive from the water their life through the entrance of their throat. Just as water fills the place of breathing for the fish, by the power that derives from it they receive their life. The order of fishes in the water is different, as well as their nature whose movements are constituted differently; and the habitation is also different of those whose life is divergent in its course. Those dwelling in the water do not come to provisions provided by humans, nor do they bear to submit to the hand of a man.

2 "Let the waters bring forth living breath according to its kind."
p. 116 This means | the beginning of all species, for the word of God commanded to come into being the nature which possessed seed by propagation. But their multitude through procreation that derives from them was made to abound as it were later. Their creator stored them up by the blessing which came from him when he said: "Be fruitful and multiply."[2] So one kind is the genus of those called "shell-skinned," which are conches and scallops and cockles and trumpet-shells; and many are those among them differing in all forms which are called oysters. Different is the genus separate from this which are called "smooth-shelled," which are crabs, and with many [kinds] which resemble them. Then there is another genus [of those] who do not resemble the former, which are called "soft-bodied;" for their flesh is not firm but soft. These are called polyps and cuttle-fish, and those which resemble them. Again there are other varieties in many forms which are called weevers and sea-eels and eels, which exist in the sediment of rivers and at the bottom of lakes and in their depths. Their forms are much more alike to snakes which are on dry land and not to fishes in the water, yet are very close to the form of the latters' nature.

Of one kind is the genus of those who lay eggs; and different is the genus of those who reproduce their ilk in the fulness of life. These are

[2] Gen. 1.22 (= Pesh.).

called "on foot," and those which are called otters, and those called cartiliginous, with the rest of those called whales and dolphins and seals. Now the offspring of seals, as the tale about them goes, when they are young are terrified and perturbed from fear of something disturbing them. And because there is no place of refuge for them in the middle of the water, the womb of the one who bore them opens so that they may shelter there until the danger threatening them has passed. This expedient, which is hard to believe, the wisdom of God provided for whatever it created. Concerning this many narrate in their accounts that it is really so.

"Let the waters produce." It means great whales with little fishes, which are very different and very divergent in their species and in their forms with regard to each other, and in their names and colours, and in their flesh and their nourishment, and in the regions of their habitation in the spacious sea. | What fishermen, labouring in the bosom of the seas, p. 117 are able to comprehend their number with their names? There are shoals of fish which go on their way in groups. Who of mankind, who has grown old in the expanse of the islands and has passed his life in all the damp [element], would be able to give us the form of the fishes in their species? Concerning the variety of fishes the fishermen who live in the Indian sea indicate some [kinds] to us, while the fishermen who toil in the Egyptian sea explain to us other kinds. And the Mauritanians tell us of other types which exist in the sea by them; while those whose lives are spent in the islands speak to us of different forms. So these kinds of fishes, including both the large ones and the tiny ones, the ineffable power by the original command with its word gathered and brought into existence in its creation.

For all this multitude of these living creatures there is no one single way of life in their nature and in the propagation of their species. Some of the fishes do not brood on eggs, like the birds amongst us; nor are they builders of nests; nor with effort do they nourish and raise their offspring. But immediately that the offspring falls into the water it is seen as a live fish. Each one of these kinds of fishes is without mixture and without alteration in its order. For it does not happen, as occurs with us on earth who corrupt their species by confusing them, that those called "half-beasts" are produced, which are mules, or like birds with us which act like that.

Nor do fishes have a half-set of teeth in their mouths, as is the case for the ox and sheep with us. Nor is there among them one who ruminates, except for the species of fish which is called scarus, as goes the account

of those who describe it. For fishes, with the sharp teeth that they have, rapidly break up whatever they eat, lest while they are leisurely chewing whatever they are eating that it be despatched promptly into their stomach, their food be dissolved and lost in the water.

p. 118 | **3** As for the nourishment of fish, often they are themselves [food] for each other, although there is also for some a food which is distinctive in its type. Some of the fish eat the sediment from the water; others eat algae; and yet others feed on a herbage which grows in the water, as it is sufficient for them to be sustained from it alone. Among the rest of the fish there are many who eat each other. The smaller among them is food for the larger; and then again if that large one is smaller than another even larger than it, it captures him for its food. For they are subject to the stomachs of each other from the smallest to the greatest.

And we as men, as is obvious, do we not resemble the fishes from our desire? For the one of us who is weak serves the one who is stronger than he in power. What more is a poor man than a little fish with regard to the rich man, who opens wide his mouth in avarice and insatiably gathers to himself the goods of others in their weakness. For the one takes what is not his own from the one poorer than he, and to the surplus that he has he makes an increase. Then another in the same way comes to attack the one who is below him, and whatever he has taken from the other he snatches and plunders. As is clear, the wicked man turns out to be more evil than his companion who opposes him and more avaricious than his fellow robber. But let us consider the one who is avaricious and robs men: will not the net of destruction grasp him like the fishes? When he has reckoned that he has avoided all evils and is near to escaping, suddenly destruction seizes him. Then, when he comprehends his evils, he has no means of fleeing from the punishment which is prepared at the end.

Furthermore, I warn you that you should flee from imitating a weak creature that lives in the sea, so great is its cunning and treachery. The *qarqinos*, that is, crab, desires the flesh of the one called oyster. Now this oyster is difficult to catch becaue its body has a shell. The soft flesh that is naturally found in it is protected within it by an indestructible

p. 119 wall. For its skin | is in the form of a smooth shell; hence it is called crustaceous. Now because it has on its back as it were a kind of thick covering of shells which close into each other — for in such a manner this creature was fashioned by its creator — because of the smoothness of its shell the claws of the crab are frustrated in that it cannot get a grip on it. So as soon as it sees the oyster moving to warm itself in a place that is

protected from the wind and the sun, and beginning to open its back which resembles the form of shells for the sake of warmth, then this crab comes secretly and casts a pebble between the two coverings to prevent them closing, so that it may have a lever there in order to overpower the oyster. By doing this the weak power of the crab through its craftiness replaces a great strength. So one can be amazed at the wickedness possessed by those devoid of reason and voice.

I wish that you may learn things which are noble and advantageous for righteousness, not with a view to your harming your companion. He resembles the crab, he who with deceit approaches his neighbour, and treacherously lies in wait for the innocence of his brother, and who delights in the adversities of others without concern. So let us flee from the likeness of those who do evil among mankind, and let each one of us be content with justice. For poverty that is accompanied by honesty and is faithful with the things it possesses is better than all luxuries for those who preserve it, and is superior to all the pleasures of those who enjoy them with injustice.

Nor again is it fitting for me to pass negligently over the trickery and the cunning of the one called polyp. It takes on the colour of each rock or stone to which it attaches itself in the sea as it clings to it. So the fish, as they quietly make their way swimming over it, suppose that it is part of the rock because of its colour. But when they intend to shelter under it as a rock, it finds them a ready prey for itself by its trickery. Of such character are those men who hide their deceit by their behaviour, and vary their wishes according to those who hold power, and change their minds in all affairs. To remain | in one opinion is not good in their eyes, p. 120
and they act differently with different people in all dealings. Among the noble they are respecters of nobility; among evil-doers they are participators in evil deeds; and to all wishes they make their own opinion conform. That a man should turn away or that their wickedness not be imprinted on him is difficult; and there is no way one can escape their harmful influence. For friendliness outwardly covers and veils the secret viciousness which is hidden in the depth of their mind. Such people our Lord calls rapacious wolves, whose cruelty is hidden in lambs' clothing.[3] So let us flee from all tricks of every sort and from all deceits of every kind, and let us persist in truth and in honesty and in simplicity that does not consist of secrets.

The snake is wily; and because it was treacherous it acquired the condemnation that it should glide on its belly. But in a just man there is not found the appearance that consists in bonds, as was the sincere Jacob in

[3] Cf. Mt. 7.15.

his righteousness. For that saying: "He will make the solitary dwell in a house,"[4] will be fulfilled for the man who possesses a single straight way of life. Let us turn now to the matters with which our discourse was concerned.

"This great sea and expanse of coasts in which there are reptiles without number, living creatures great and small."[5] These then are the creatures found in it, and they are numberless, with their order and wisdom embellishing their course. The fact that we have introduced in our discourse the artifices which are found in fishes does not mean we are condemners of the living creatures in the sea. Furthermore, if we speak about those whose habits are noble by nature, it is not that we have become praisers of the fish but rather of their creator, whose glory we exalt from their creation. And if there be fish which are nobly disposed by their nature, it is even more appropriate for us by our own will to be more so than they, lest we be reproached by the creatures just as those matters which exceeded our narrative were reproached.

Many are the fishes in their kinds for whom their habitats are clear,
p. 121 and in them they feed regularly. | They are not able to encroach on the territory of the borders of others, but remain in the original borders in which they were settled. There are no geometricians among them to divide their territories, and clear habitats are not fixed there; yet they stay in their places. Walls do not surround them there, yet none assails an area which is not his own. A place-marker is not set up there, yet each one of them in the wisdom of their Disposer keeps his place without confusion. In one gulf of the sea there feeds one kind of fish, and in another gulf of the sea dwells another kind of fish. And although there are many in one place, and few in another, their orderliness remains flourishing among them. High mountains do not define their territories, and their boundaries are not determined by rivers in their course. But a secure and just law is impressed in the nature of each one of them, assigned and established among them for their needs in their places.

4 What then should we do, because we are not thus with our [free] will? For we change the original and ancient boundaries which our fathers established.[6] We confuse land with land, we join house to house, and we add fields to villages,[7] so that we may take from our fellow what is not our own.

[4] Ps. 68.7 (= Pesh.).
[5] Ps. 104.25 (= Pesh.).
[6] Cf. Prov. 22.28.
[7] Cf. Is. 5.8.

The whales in the sea know well not to go out of the natural boundaries of their habitat. They live beyond the dwelling of all the course of the sea; for they are in the sea whose surface the course of a ship has not trodden. Their dwelling is in the wilderness of the sea and the inner islands where there is no man to cross them nor foot of man to tread them. There is no need at all for sailors [to sail] over it, nor are they able to see it, nor are they willing to venture or set their course on its emptiness. Whales dwell in that sea in which there is no sound of land. As say those who have seen these whales, they are like mountains in the size of their bodies, and their habitat is in those boundaries of theirs. They do not approach the islands which the dwelling of man | has settled, nor do p. 122
they come near to the cities which are close to the seashore, for they destroy them if they approach them.

So each one of the species of fish subsists within the sea just like the format of cities and villages and of various places among us. Their boundaries are in different parts, and they dwell continuously within them. Now there is among the fish a travelling species, and as by a common decision they all are sent to go beyond their boundaries and to proceed as a group all together. When the appointed time has arrived in which they give birth, as from a gulf of many seas from all parts they hasten in accordance with the law of their nature to move to the northern sea. And at the time that they swarm to go up to that sea, you see the numerous course of fish like a great current moving with one accord in the sea of Propontus to go to the Euxine sea.

Who then stirred such myriads of shoals of fish to make their course in concert together? Which command of a king urged them to this task? What written decree was posted in the wet streets among them, and informed them of the appointing of that time? Who was their leader for that distant journey? So you see how complete in all respects and perfect is the command of the wisdom of God, whose providence extends even to such a small matter.

A small fish is not able to rebel against the law of God, yet we humans dare to transgress the commandments that were given us by our God for our salvation. So let not the activity of the fish be despised by you because they are irrational and voiceless. But be fearful lest perhaps you too be likened to the animals by the command that you have from God, and by transgressing that commandment you become an opponent of your creator. So heed the fishes. Although without rational voice, yet through their activity [they indicate] that they are setting out on this distant journey for the sake of the tranquillity and preservation of their off-

p. 123 spring. They do not possess reason by their nature, | but they have a law of their nature which is fixed firmly in them and which teaches them what they should do.

Now perhaps this arouses them, although they are silent by their nature: "Let us travel and go to that northern sea. Its waters are sweeter than the other waters of the rest of the seas, because the sun in its course dwells in that sea for [only] a short time; and the sun does not suck up by its rays the sweet liquid that is in it, since it does not linger by it for long." Even the fish in the sea delight in sweet waters. How often many fish go far from the sea and make their course by swimming towards the sweet waters of rivers. So therefore much more acceptable for them is the sea of Pontos than other seas, as that northern sea is very appropriate for the upbringing of their offspring by the sweetness of its waters. And when the task of their giving birth and of brief upbringing has been completed, then they all en masse return to their territories as to their habitats.

So let us listen to these dumb ones, to what they have to say in their account about the northern sea. "That sea, they say, is open in its expanse and is continually subject to severe winds in that it is exposed to them; and the turbulence caused by them agitates its waves. The course of its waters is as if downwards; and as if from its bottom the winds turn over its waters and mix with its waters the sand that is settled in its depths. In the winter-time there is much continuous cold in it, and many rivers pour overflowing into it." When the fish have received from it a little respite in the season of summer, they descend in winter to the other sea that has perpetual warmth in its depths and towards the rendezvous of the sun, moving away from the harsh wind of the northern sea. And they take their repose in other seas which are undisturbed by the turbulence of winds.

5 I myself have seen these things; I have been amazed at the wisdom of God which provides for everything, and have confessed and praised [him]. Now if irrational animals possess the forethought to seek means
p. 124 to preserve their lives, | knowing what will help them and to avoid what harms them — what then shall we say about ourselves? We are honoured with reason, and with laws we conduct our lives; the promises from God exhort us to progress, and we have put on his Spirit which will instruct us. Yet, as is clear, in all these we are without discretion, so that we lack even similarity with the fish. For the fish know how to take care for future events and what they need. But we have despair for the future for the sake of the enjoyment of our desires, and our lives are spent therein like beasts.

If the fishes traverse so many seas in order to find rest for themselves, what should we say, whose lives are devoid of good [works]? Now laziness is the beginning of evil deeds. So let no one invent excuses and say: "I am without knowledge as regards my salvation." By our nature we possess familiarity with what is noble and aversion from what is odious, and they are implanted in us and evident.

Now my homily does not allow me to leave these accounts of the [creatures] which are in the sea, because it was for their description that our homily was undertaken. I have heard from a man who dwells on the shore of the sea that the sea-urchin, which is a small and contemptible animal in the sea, often teaches those who travel on the sea about its calm and its turbulence. By doing this it is like one who gives forewarning of the sea's calm or violent wind. This sea-urchin animal goes and adheres to a rock and fixes itself firmly to it, and it sticks to it like an anchor; it attaches to its weight its [own] lightness, lest the waves toss it about as they carry it off in all directions and buffet it. So as soon as sailors see this, by that sign they know that there will be a violent tempest from the vehemence of the winds. There is no Chaldaean and there is no computator who could inform [us] from the movements of the stars and from their horoscope about stormy weather and its turbulence.

Who taught this feeble sea-urchin animal, if not he who is Lord of the winds and of the sea, and who established in it a small token | of his great p. 125
wisdom clearly and evidently? So there is nothing which was created and which exists without the providence of God. And there is nothing which was established by him that is left neglected. The eye of that majesty sees everything and cares for everything. It is an eye which is vigilant to the wisdom of everything and is near to everything in order to give it life and support. If God did not place the sea-urchin outside the providence of his majesty, how could we be left without his providence?

"Husbands, love your wives."[8] Even if it should happen that you met each other from distant territories, yet you have been joined in the union of marriage. Marriage is a just bond and you are connected as by nature. It is a partnership imposed on you both with blessing, so that you may live in a single equality. Now the viper, which is the most evil and bitter animal among the serpents of the earth, couples in union with the animal which is called murena [sea-eel] and is in the sea. This viper indicates its love by hissing, and by this sound summons her and brings her to him from a great depth for the coupling of marriage. At this sound the murena submits to have consenting intercourse with the one full of bitterness.

[8] Eph. 5.25 (= Pesh.).

All my elaboration on this subject is for the following demonstration: that if our spouse should be harsh and hard in his conduct it is necessary that we endure him because he is our partner. It is right that we give no cause in the things which occur between us so that a mutual separation takes place. If a husband is quick with his hand to strike, it is right for the wife to bear him because he is her husband. If he is a drunkard, you have been reckoned as one body by nature. And if he is bitter and importunate, he is an honoured limb and ...[9] over you.

6 Let the husband too hear advice from us that befits him. If, because of his love for the murena, the viper's bile is without harm for her, and perchance he sheds his gall for sake of his love of marriage with her,
p. 126 then why do you not cast off from your person | all altercation and brutality, since you are coupled for total harmony in the peace of a single life.

Perhaps in another fashion too it is fitting that you heed the example of the viper and of the *murena*, because their union is not formed of marriage but of adultery. From this again those who corrupt a marriage which is not their own should learn what evil snake they resemble in their hateful activity. Now a single aim motivates me in all these things which I am saying — I wish to assist the church of God and edify it. If I multiply the introduction of examples from land and from sea, it is that I desire to restrain the impetus of evil deeds from those whose conduct is not governed by just judgment. All these things which I am saying I proffer for the correction of those whom we have not chastised.

So with this tale of ours I wish to make an end to my discourse because of the affliction of the feebleness of our body and because the hour of evening has now come upon us. I had many things to add for the audience which happily was anxious to listen: those wonderful and astonishing [creatures] which are in the sea and whose circulation is in it; and about the sea itself, what the cause of the saltiness of its waters is; and concerning the stone in it of great value which is called coral. Now the origin of the existence of that stone is like grass resting in the middle of the sea; and as soon as it is removed from its place to receive the sweet air it hardens to become like a firm rock.

Furthermore, whence has the oyster, an insignificant animal, the precious pearl within it, save alone from the Lord and creator who established it in its nature? For these splendid objects, which royal treasuries desire, roll around and lie in the sea, scattered and spread amongst its

[9] Word illegible.

rocks, filling and diffused among its depths, stored and hidden in the shell of oysters. Whence again derives the golden wool called *barwinon*[10] of animals which are called pinnai who grow it, the like of which dyers who were skillful in their dies have never been able to produce in the world? Or whence are the shells which are called | murex, p. 127
from which is produced royal purple, whose colour far surpasses in splendour the colours of the flowers found in the meadows?

"Let the waters produce."[11] What splendid things were not created by this statement, and what noble things of value were not given to our world by this command? Some of the things which were created in that sea were given for the service of men, and some for a great and wonderful sight, and for terror that they might be for our chastisement.

"For God made the great whales."[12] Not because they are bigger than the shrimp and sprat did scripture call them "great," but because through the size of their bodies they posses enormity like mountains. How often are they compared with islands in their size when they ascend to the surface of the waters and exhibit on it a small token of their bodies. These animals of such great and wondrous size are not found in places open to the sea, nor do they move along the edge of the shores of the sea; but their habitat is in the sea which is called Atlantic. And these animals which are of that sort were created for our terror and fright.

If again you desire to hear something else, [consider] each of those great ships which are wondrous to behold under full sail in the sea as they move along in their noble passage. A small fish which is called remora, the explanation of its meaning being "ship-seizer," easily takes hold of each of them and makes them stop for a long time so that they cannot move from their place. By this action you see the great ship bound and fixed in the water as if rooted. Through this small creature and its activity do you not learn again about the great power of the creator?

Now not only those which are called sword-fish and saw-fish and dogs, that is sea-dogs, and whales and hammer-sharks are fearsome and put [us] in trembling, but also the sting of the sting-ray, which is a fish in the sea that even after its death is dangerous. Furthermore the sea-hare induces not a little serious fear and brings swift destruction | on man p. 128
which cannot be avoided. So the creator made all these, being concerned that through them he might increase vigilance in your mind; that as your

[10] *Barwinon*: meaning unknown to me.
[11] Gen. 1.20 (= Pesh.).
[12] Gen. 1.21.

hope and trust in him increase, you may escape harm from these animals.

But let us now turn in our homily from the profundity of the animals in the waters and from their description, and come to the land and an account of it. For from some miracles of God spring others for us; and they follow one upon another. Like continuous waves which pile on each other in their course, the wonders of God heap up in our discourse which is, as it were, swallowed up by their splendour. Yet at this I am astonished, that very much greater are those to come and too wonderful for our mind are those we encounter on earth; and on all those in the sea perhaps we should linger, like fugitives in the manner of Jonah from the wonders of God.

Now because I have fallen on these wonders of God and have forgotten even the modest measure, I am like those who sail on the sea in a ship who, because through the labour of their passage they do not know the distance they go, therefore they do not understand the extent of their course. Since our homily continues and runs on concerning the account of the establishment of creation, we do not recognise how great is the multitude of what we have said — especially in this congregation so wonderful to see, which loves pleasant attention in sweet listening to the description of the wonderful acts of the Godhead.

Here then let us give a pause to our discourse at this moment, while you are waiting for reward from our homily, [that] you may hear from us tomorrow, which is approaching, about the rest of what is coming to you. On behalf of what we have said let us stand and give acknowledgment to God. Furthermore, since we seek from the true Giver a completion for the descriptions which are to come, may our Lord grant that when you are being nourished at your bodily tables these may be the tales told in your mouths; that the things you heard from us this morning and what you received from our homily this evening may be with
p. 129 you | continually; and that the perceptions which you received from the daytime in your minds may also be mingled with your sleep. Whether you are sleeping or you are awake, may your rest be in God. And may you say this: "We sleep, yet our heart is awake."[13] Both in the daytime and at night let us meditate on the laws of God. And from us all may praise and honour be given to the Father and the Son and the holy Spirit, now and always and for ever and ever. Amen.

[13] Cf. Song 5.2.

Basil, Saint, Bishop of ...
Hexaemeron. Syriac & English. ...

CORPUS
SCRIPTORUM CHRISTIANORUM ORIENTALIUM
EDITUM CONSILIO
UNIVERSITATIS CATHOLICAE AMERICAE
ET UNIVERSITATIS CATHOLICAE LOVANIENSIS

Vol. 550

SCRIPTORES SYRI
TOMUS 222

THE SYRIAC VERSION OF THE HEXAEMERON BY BASIL OF CAESAREA

EDITED BY

ROBERT W. THOMSON

LOVANII
IN AEDIBUS PEETERS
1995

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ISSN 0070-0452
ISBN 2-87723-196-8
ISBN 90-6831-704-0
D. 1995/0602/53

Imprimerie Orientaliste, s.p.r.l., Louvain (Belgique)

INTRODUCTION

The only known complete text of the Syriac version of St. Basil's *Hexaemeron* is found in Sinai no. 9 of St. Catherine's monastery on Mount Sinai [= S].[1] This is written on parchment in an elegant Estrangelo in two columns of 34 to 38 lines. The translation is not dated, but a colophon indicates that the manuscript was bought by the scribe Thomas from the priest Simeon in 1045 of the Seleucid era, i.e. 734 AD. The son of Thomas the scribe presented the manuscript to the monastery on Mount Sinai. At some point the last nine pages were detached from this manuscript: six are now in the British Library as Or. 8608 (1) [= C],[2] one is in the Mingana collection as no. 652 [= M],[3] and the final two are in the Ambrosian Library in Milan as fragments 166 and 167.[4]

The text of Homilies 8 and 9 is also found in BL Add. 17143 [= A], a rather damaged vellum manuscript probably of the fifth century. It is

[1] A. BAUMSTARK, *Geschichte der syrischen Literatur*, Bonn 1922, 78, n. 6. M. KAMIL, *Catalogue of all Manuscripts in the Monastery of St. Catherine on Mount Sinai*, Wiesbaden 1970, 153. The text was included among those microfilmed for the Library of Congress in 1950: K.W. CLARK, *Checklist of Manuscripts in St. Catherine's Monastery, Mount Sinai, microfilmed for the Library of Congress, 1950*, Library of Congress, Washington, 1952, 17.

In *Basil of Caesarea: Christian, Humanist, Ascetic. A Sixteen-Hundreth Anniversary Symposium*, ed. P.J. FEDWICK, Toronto 1981, vol. II, 449, Fedwick quotes S.P. Brock, "Basil's *Homily on Deut. XV 9*," (*TU* 133; 1987), 59, on E. Barsaum's suggestion that a second Syriac translation was made in 666. Brock states: "But this must have been either a revision or a new translation, for B.M. Add. 17143 probably dates from as early as the fifth century." None of the fragments known to me has a text different enough from the Sinai MS to warrant being called a different translation. I have not compared quotations from Basil's *Hexaemeron* in later Syriac literature.

[2] The page in the Mingana collection [next note] belongs after the first two of Or. 8608.

[3] A. MINGANA, *Catalogue of the Mingana Collection of Manuscripts*, 3 vols., Cambridge 1933-39, III, 89-91, item 652. Mingana gives part of the text [not very carefully copied] with a translation. Since the Mingana collection has now been made available in microfiche by the I.D.C. Company of Leiden, I have collated the fragment afresh.

[4] J.-B. CHABOT, "Inventaire des fragments de MSS. syriaques conservés à la Bibliothèque Ambrosienne à Milan," *Le Muséon* 49 (1936), 37-54. The two leaves are numbered 166, 167, and appear as item 37. Since the Ambrosiana library has been closed during the whole time I have been working on this edition, I have not been able to include the text of these last two folios from S. The information concerning the colophon comes from Chabot's description.

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written in Estrangelo in two columns of 40 to 48 lines.[5] A short fragment is found in BL Add. 12155 [= B], of the eighth century.[6]

Although the text of A was probably written close to a century after Basil's death, its readings are not all closer to the Greek original than the text of S. Nor are the variants from S found in B necessarily closer to the Greek. On the other hand, the Syriac texts are not so divergent as to reflect different translations. Both S and A have lacunae in different places, and neither uncorrected could serve as a fully reliable guide to the original translation.[7] The following edition, therefore, is based on S as the only witness to the full text. But it is not a diplomatic edition, since where a reading of A or B is manifestly superior it has been taken into the text and the reading of S relegated to the apparatus. Likewise, I have corrected the Syriac where it is clearly wrong, putting the readings of the MSS into the apparatus. All variants which involve the sense of a word or passage are indicated. But the apparatus does not include variant spellings of the same word which are regularly found in Syriac.

Many errors in the surviving Syriac manuscripts can be detected by a comparison with the Armenian version. This was made from the Syriac, but not from one of the few surviving witnesses. But although the Armenian may sometimes facilitate a correction to the Syriac, its own readings are themselves often misinterpretations of the Syriac. Furthermore, the Armenian version has additions and expansions of its own. I have not attempted in this edition to indicate such changes introduced by the later Armenian translator.

The Syriac version of Basil's *Hexaemeron* does not follow the Greek closely. It rather expands the original in a discursive manner, without greatly changing the general sense of any passage. Such a style is not uncommon in early Syriac translations.[8] In editing the text I have not attempted to collate the Syriac on the Greek or to identify additions. A study of the translation style of the Syriac lies beyond the scope of the present undertaking.

[5] W. WRIGHT, *Catalogue of the Syriac Manuscripts in the British Museum*, 3 vols., London 1870-72, III, 416 [old number: 546]. The text of the *Hexaemeron* is item 1, f.1a-12a.

[6] WRIGHT, *Catalogue*, II, 951 [old number: 857]. The fragment of the *Hexaemeron* is item 31, f.229b.

[7] In S, f.102b and 108a, A has omissions where S agrees with the Greek; whereas in S, f. 105a and 108a, S has omissions where A agrees with the Greek.

[8] Cf. S. BROCK, "Towards a History of Syriac Translation Technique," *Orientalia Christiana Analecta* 221 (1983), 1-14; reprinted in his *Studies in Syriac Christianity* (Variorum), Aldershot 1992.

As described in the Introduction to the volume of translation, my original motivation was to investigate the text from which the Armenian version derives – though it should be emphasized that none of the surviving Syriac witnesses was the actual manuscript used by the Armenian translator. Nonetheless, I trust that by presenting the Syriac text in its entirety, this edition will also be of service to those who are concerned with the Greek textual tradition, as well as those who are interested in the impact of patristic texts on Syriac literature.

I am grateful to the authorities of the Library of Congress for the loan of a microfilm of Sinai, Syriac no. 9, and to Dr. Lee Avdoyan for sorting out some confusion. I have not seen the original manuscript *in situ*.[9] The manuscripts in the British Library I have collated in person. The Mingana fragment is available in a microfiche made by IDC. Unfortunately, the Ambrosiana Library has been closed during the entire time I have been engaged on this edition, so the ending of Homily 9 found in the fragments there could not be included. A also contains the ending of Homily 9, but its final page is cut away with only a few lines left. My text therefore ends at 88B of the Greek edition in Migne.

Sigla

S = Sinai no. 9, which breaks off at the end of f.117^{v} [Homily 9, ch.4]. The next two folia are in C f.1^{r} to 2^{v}. Here follows M$^{(r \text{ and } v)}$. The next four folia are in C f.3^{r} to 6^{v}. The final two folia of the text are the fragments in Milan.

A = BL Add. 17143 [Homilies 8 and 9], f.1^{r}-12^{r}.

B = BL Add. 12155 [fragment of Homily 2, ch. 5], f.229^{v}.

C = BL Or. 8608 (1), f.1^{r}-6^{v}.

M = Mingana 652.

S, C, and M are therefore parts of the same original MS.

This edition of the Syriac version of Basil's *Hexaemeron* has taken me longer to finish than expected, due partly to a move from Harvard to Oxford, partly to a misguided acceptance of many other commitments.

[9] The pages of the MS were numbered quite recently [probably in connection with the microfilming]. Folio 42 is followed by 42 bis - not a duplicated folio, but consecutive pages. More serious is the fact that a double opening, f.45v - 46r, was passed over and the number 46 put on the following page. This does not mean that a page has been torn out, but that an opening was passed over in the micofilming. It is thus not apparent from the numbering of the MS that part of the text is missing from the microfilm. The missing text, in Homily IV, runs from 34D to 35B of Migne's edition.

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The projected work was accepted for the CSCO by André de Halleux. After his premature death Bernard Coulie pressed me to complete the undertaking. I am grateful to him for seeing this edition through the press. But in particular I must thank Sebastian Brock, who began by giving some helpful information about the text in general and ended by spending much time on my numerous appeals for help with obscurities.

Robert W. Thomson
Oxford, January 1995

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ܐܬ ܠܘܬ ܟܠ ܡܕܡ. ܘܐܡܪ ܒܪܫܝܬ ܒܪܝܬ ܐܠܗܐ ܠܫܡܝܐ ܘܠܐܪܥܐ
ܐܡ ܝܡܐ. ܘܟܠ ܡܐ ܕܐܝܬ ܒܗܘܢ. ܘܒܫܒܥܐ ܒܪܝܬ ܐܠܗܐ ܠܫܡܝܐ ܘܠܐܪܥܐ
ܕܬܐ ܕܐܡܝܪ. ܘܟܕ ܫܪܥ ܒܝܘܡܐ ܩܕܡܝܐ ܡܠܐ ܟܬܒ ܠܗ ܒܫܘܪܐ
ܕܐ ܠܘ ܕܐܡܪ ܐܢܐ ܐܫܬܘܕܥ ܠܟ ܡܢ ܐܠܗ ܕܐܒܝ ܐܢ ܠܐ
ܐ ܠܘ ܟܠ ܡܕܡ. ܘܐܡܪ ܒܪܫܝܬ ܒܪܝܬ ܐܠܗܐ ܠܫܡܝܐ ܘܠܐܪܥܐ
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ܟܬܒ ܠܗ ܒܫܘܪܐ ܟܬܒ ܡܠܟܐ ܒܝ ܡܠܟ ܫܠܡܘܢ ܒܪ ܕܘܝܕ ܡܠܟ

ܫܡܥܘܢ ܟܐܦܐ ܟܝܬ ܚܕ ܡܢ ܫܠܝܚܘܗܝ ܕܡܫܝܚܐ ܐܡܪ ܠܗ ܫܡܥܘܢ ܒܪ ܝܘܢܐ ܚܒܝܒ ܐܢܬ ܠܝ ܡܢ ܟܠ ܓܒܪ̈ܐ ܕܒܥܠܡܐ ܗܠܝܢ ܕܐܦ ܐܢܐ ܚܒܝܒ ܐܢܐ ܠܟ

3 ܕܐܡܪ ܐܠܗܐ ܢܗܘܐ ܢܘܗܪܐ ܘܗܘܐ ܢܘܗܪܐ. ܐܡܪ ܡܪ ܐܦܪܐܡ ܕܒܟܠ ܡܠܬܐ ܕܐܡܪ ܡܫܐ ܒܣܦܪ ܒܪܝܫܝܬ ܐܝܬ ܒܗ ܬܪܥܝܢ ܡܫܡܥܝܢ. ܐܠܐ ܕܒܗ ܒܠܚܘܕ ܐܡܪ ܡܫܐ ܕܢܗܘܐ ܢܘܗܪܐ ܘܗܘܐ ܢܘܗܪܐ. ܐܠܐ ܕܐܦ ܒܗ ܐܝܬ ܒܗ ܬܪܥܝܢ ܡܫܡܥܝܢ. ܐܠܐ ܕܒܟܠ ܡܠܬܐ ܕܐܡܪ ܡܫܐ ܒܣܦܪ ܒܪܝܫܝܬ

ܗܘ ܕܐܝܬ ܒܗ ܡܕܡ ܕܫܘ. ܐܠܐ ܐܦ ܥܠ ܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܡܕܡ ܕܫܘ.

ܕܐܬܪ̈ܐ ܕܒܗ̈ܡ ܠܐ ܡܫܟ̈ܚ ܡܕܡ ܕܐܬܪ̈ܐ ܕܒܗ̈ܡ ܠܐ ܡܫܟ̈ܚ ܡܕܡ.
ܒܗ ܕܡܩܕܡ ܠܗ ܕܟܠ ܡܕܡ ܕܐܬܝ ܒܗ ܕܐܬܝ ܒܗ ܕܡܢ ܠܗ
ܕܐܫܬܐ ܕܐܬܝ ,ܐܡܪ ܒܗ. ܕܐܡܝ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ
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ܐܠܐ ܕܫܡܥܘܢ ܠܗ ܒܥܘܬܐ ܕܫܠܡܐ ܕܢܗܘܐ ܒܝܢ ܟܠܗܘܢ
ܒܢܝ ܐܢܫܐ ܘܒܝܢ ܐܠܗܐ. ܐܦ ܠܐ ܒܥܠܡܐ ܕܐܬܝܐ ܒܠܚܘܕ
ܐܠܐ ܐܦ ܒܗܢܐ ܥܠܡܐ. ܐܡܪ ܠܢ ܡܪܢ ܒܫܘܠܡܐ ܕܐܦ ܒܗܢܐ
ܥܠܡܐ ܢܗܘܐ ܠܢ ܫܠܡܐ ܥܡ ܐܠܗܐ. ܐܡܬܝ ܕܐܡܪ ܗܟܝܠ
ܠܐ ܢܗܘܐ ܫܠܡܐ ܒܝܢ ܐܢܫܐ ܘܒܝܢ ܐܠܗܐ. ܐܠܐ ܐܦ ܒܗܢܐ
ܥܠܡܐ ܢܗܘܐ ܠܢ ܫܠܡܐ ܥܡ ܐܠܗܐ. ܐܡܬܝ ܕܐܡܪ ܗܟܝܠ
ܕܐܦ ܒܗܢܐ

ܕܫܡܝܐ ܘܐܪܥܐ ܘܟܠ ܨܒܐ ܕܒܗܝܢ. ܘܫܠܡ ܒܝܘܡ ܫܒܝܥܝܐ ܥܡܠܗ ܕܟܠ ܥܒܕܘܗܝ ܕܥܒܕ.
ܘܒܪܟ ܐܠܗܝܡ ܠܝܘܡܐ ܫܒܝܥܝܐ ܘܩܕܫ ܐܘܬܗ ܡܛܠ ܕܒܗ ܫܪܐ ܡܢ ܟܠ ܥܒܕܘܗܝ ܕܒܪܐ ܥܒܕ ܐܠܗܝܡ.
ܗܕܐ ܣܦܪܐ ܕܝܠܕܬܐ ܕܫܡܝܐ ܘܐܪܥܐ ܒܗܝ ܕܐܬܒܪܝܘ ܒܝܘܡ ܥܒܕ ܐܠܗܝܡ ܫܡܝܐ ܘܐܪܥܐ.
ܘܟܠ ܨܒܐ ܕܒܗܝܢ. ܘܫܠܡ ܒܝܘܡ ܫܒܝܥܝܐ ܥܡܠܗ ܕܟܠ ܥܒܕܘܗܝ ܕܥܒܕ. ܘܒܪܟ ܐܠܗܝܡ ܠܝܘܡܐ ܫܒܝܥܝܐ
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ܠܝܘܡܐ ܫܒܝܥܝܐ ܘܩܕܫ ܐܘܬܗ ܡܛܠ ܕܒܗ ܫܪܐ ܡܢ ܟܠ ܥܒܕܘܗܝ ܕܒܪܐ ܥܒܕ ܐܠܗܝܡ ܗܕܐ ܣܦܪܐ
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ܘܫܠܡ ܒܝܘܡ ܫܒܝܥܝܐ ܥܡܠܗ ܕܟܠ ܥܒܕܘܗܝ ܕܥܒܕ. ܘܒܪܟ ܐܠܗܝܡ ܠܝܘܡܐ ܫܒܝܥܝܐ ܘܩܕܫ ܐܘܬܗ
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ܕܡܢ ܒܪܝܫܝܬܐ ܕܐܡܝܢ ܕܟܬܒ ܕܡܢ ܒܪܝ. ܕܡܢ ܒܪ
ܡܒܪ. ܕܡܢ ܟܠ ܡܢ ܕܐܝܬ ܒܗ ܕܡܢ.

ܠܐ ܡܝܢ. ܕܐܡܝܢ ܥܠ ܕ. ܕܡܢ ܟܬܒ ܡܝܢ ܐ ܐܝܬ
ܟܝ ܟ, ܡܢ ܐܝ ܕܡ ܒܪ. ܟܬܒ ܐܝ ܕܡ ܟܬܒ ܐܝܢ
ܐܝܢ ܟܐ ܕܡ ܒܪ ܟܬܒ ܐ. ܟܬܒ ܕܡܢ ܐ ܐ ܟ
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ܕܐܝܟ ܕܐܝܬ ܒܗ ܒܪܝܬ ܐܢ ܕܠܐ ܐܝܬ ܒܗ ܒܪܝܬ ܐܢ

ܒܪܝܟ ܐܚܝ ܡܪܝ. ܐܡ ܐܦ ܟܠ ܡܕܡ ܕܐܡܪܬ ܐܢܬ ܠܝ ܡܫܬܘܝ
ܟܠܡܐ ܒܪܝܟ ܗܘ. ܐܡܪ ܐܢܐ ܠܟ ܐܚܝ، ܐܡܪ ܐܢܐ، ܐܦ ܐܢܐ
ܐܡܪ ܐܢܐ، ܒܫ ܐܡܪ ܐܢ، ܐ ܐܡܪ ܠܟ ܐܚܝ ܕܐܬܟܢܫ ܒܟ ܟܠ
ܐܚܝ. ܐܡܪ ܐܢܐ ܠܟ ܐܚܝ، ܐ ܐܡܪ ܐܢ، ܐ ܐܡܪ ܐܢܐ ܠܟ ܐܚܝ.
5 ܐܡܪ ܐܢܐ ܠܟ ܐܚܝ ܕܐܬܟܢܫ ܒܟ ܟܠ ܐܚܝ. ܐܡܪ ܐܢܐ ܠܟ ܐܚܝ 96r
ܐܡܪ ܐܢܐ ܠܟ ܐܚܝ. ܐܡܪ ܐܢܐ ܠܟ ܐܚܝ ܕܐܬܟܢܫ ܒܟ ܟܠ ܐܚܝ.
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ܟܬܒܐ ܕܐܡܪ ܐܡܪ ܐܚܪ. ܒܬܪ ܕܐܡܪ ܐܡܪ ܐܢܐ
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10 ܐܡܪ ܐܢܐ ܠܟ ܐܚܝ. ܐܡܪ ܐܢܐ ܠܟ ܐܚܝ ܕܐܬܟܢܫ ܒܟ ܟܠ ܐܚܝ.
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15 ܐܡܪ ܐܢܐ ܠܟ ܐܚܝ. ܐܡܪ ܐܢܐ ܠܟ ܐܚܝ ܕܐܬܟܢܫ ܒܟ ܟܠ ܐܚܝ.
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25 ܐܡܪ ܐܢܐ ܠܟ ܐܚܝ. ܐܡܪ ܐܢܐ ܠܟ ܐܚܝ ܕܐܬܟܢܫ ܒܟ ܟܠ ܐܚܝ.
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6 ... [7] ܕܐܡܪ.

[7] One word illegible.

ܫܠܚ ܒܗ ܥܒܝܕ ܕ. ܡܗܝܢܝܢܐ ܡܗܠܡ ܫܠܚ
.ܡܝܬ ܐ ܡ ܥܒܝ ܡܗܝ

ܡ ܝܗ ܫܡܝܐ ܐܝ ܡ ܐ ܒܗ ܫ ܝ
ܡ ܐ ܡ ܐ ܡ ܐ

ܗܘ. ܡܕܡ ܕܠ ܐܝܬ ܠܗ ܫܘܠܛܢ ܐܠܐ ܒܫܡܝܐ ܘܒܐܪܥܐ. ܐܝܟ ܕܐܡܪ ܡܪܝ ܒܫܡܝܐ ܘܒܐܪܥܐ. ܐܝܟ ܕܐܡܪ ܡܪܝ
ܕܐܦ ܐܢ ܐܢܫ ܠܐ ܡܫܬܠܛ ܒܡܕܡ ܕܒܥܠ ܠܗ ܫܘܠܛܢ ܒܗ ܐܠܐ ܒܡܕܡ ܕܝܗܒ ܠܗ
ܡܪܝ ܡܢ ܠܥܠ

98r ܘܐܡ ܕܐܬܝ ܠܡܠܬ ܠܡܐ ܕܐܡ ܕܐܬܝ ܠܡܠܬ ܠܡܐ.

ܗܘ ܕܐܬܟܠ ܠܝܡ ܒܚܕܐ ܥܕܢ ܕܐܬ ܠܐܫܘܥ. ܡܛܠ ܕܐܡܪ
ܒܝܢ ܕܐ ܒܐ ܕܐܡܪ ܕܐ ܒܐ. ܐܬܟܢܝ ܒܗ ܐܠܗܐ ܟܠܗܘܢ
ܫܘ ܟܠܡ ܒܝܢܝܬܐ. ܡܠܟ ܐܡܪ ܒܫܡ ܐܒܐ. ܐܠܐ
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ܕܐܠ ܫܡܐ ܒܝܢܐ ܟܬܒ ܠܐ ܐܡܪ. ܟܠܡ ܒܝ
ܡܛܠ ܕܐ ܒܐ ܕܐ ܐܬ ܐܠ ܐܡܪ. ܐܬܪ ܐܠ
ܐܠ ܐܠ. ܐ ܐܠ ܐܡ ܐܡ. ܐܬܪ ܫܘ ܐܠ
ܐܡ.